

URABUDDIHA BHARATA

OR

Awakened India

आत्मत जाग्रत् प्राप्य वरान्निवाधत् ।

Arise! Awake! and stop not till the goal is reached

Katha. Upa. I. iii. 4

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MAYAVATI :

Kumaon. (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3. CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

Annual subscription

4s. or \$ 1.

1901

Indian annually

Re. 1-8.

Single copy 4d. or 10 cents

Single copy As. 3

Prabuddha Bharata

VOL. VI]

NOVEMBER 1901.

[No. 64

SRI RAMAKRISHNA'S TEACHINGS

VAIRAGYAM : WHAT IT IS

IT shall be done presently, it is about to be taken up, I am going to begin—this is procrastinating Vairagya. His heart pants after God, as a mother's heart for her child, who has that intense feeling of renunciation. He wants nothing except God ; the world is a well without embankment in his sight and he is always cautious lest he should have a fall. He does not think like others, "Let me first settle all family affairs and then I shall meditate on God." He has a fiery determination within him. Listen to a story :—

A country was visited by a great drought. The husbandmen were busy in bringing water into their fields by digging trenches. One of them had great determination ; he resolved to go on digging so long as he was not able to join his trench with the river. It was getting late for bathing. His wife sent some oil by their daughter, who came and said, "Papa, it is nigh noon, rub this oil and have your bathe." The father said, "I have work now." It was past two o'clock and still the peasant gave no thought to his bath or meal. At last his wife came to the field herself and said : "Why have you not taken your bath as yet? The meal has got cold and stale. You will always go to the extreme ; come away now, there's a good boy. Do the rest of it to-morrow or after having your food." The man at once grew frantic and ran after her with the hoe in hand, calling her names and cursing her, the burden of which was :

"Foolish and senseless woman, don't you see the crop is drying and all of you will have to die of starvation? I am determined to bring the water first into the fields to-day and then to think of other things." The woman seeing the situation ran off. After a Herculean labour till late in the night the man was at last able to fulfil his promise. When he saw the water of the river flow into the fields with a murmuring noise his delight knew no bounds. Then coming home he asked his wife to bring some oil and prepare a *cheelum* of tobacco. After bathing and eating, he had a long rest and sound sleep. This sort of determination is the right illustration of intense Vairagya.

Another peasant was also engaged in doing the same, but when his wife came and told him to come home he followed her without any protest laying his hoe on his shoulder, saying, "Well as you have come I must go." He was never able to bring the water into his fields in time. This is the illustration of idle and procrastinating Vairagya. As without intense determination the irrigation of the fields of a husbandman is not practicable, so without intense desire no one can attain the blessed state of God-vision.

IT is no good reading the Scriptures if they are not read with Viveka and Vairagya. Without Viveka and Vairagya there's no attainment of spirituality.

THE STUDY OF PHILOSOPHY

(Concluded from page 164.)

LET us try to understand this more clearly. To ask a man to believe that all the mass of evidence testifying to the claims of spiritualism, gained under test conditions by well-known men whose words are law in certain departments of scientific study are without any value, which means that ignorant mediums have duped them time and again without being once found out, is to insult his understanding. We would not stop to consider the other alternative. Now the followers of spiritualism advance for want of a better one, the theory of a spirit surviving the death of the body and manifesting itself on the earth plane under certain conditions favourable to so doing. The facts are there. If they could be explained more satisfactorily in any other reasonable way, we believe the spiritualists would have no objection to accept it. We find in these phenomena the clearest manifestation of the workings of a self-conscious force apparently acting without the aid of a physical body or other physical means. This is the problem. And it will not disappear or cease to attract men's attention if it is ignored or laughed at.

Whatever solution of it one may satisfy one's mind with, it is enough for our present purpose to know that the phenomena of spiritualism prove without doubt the existence of something more real and more immortal than the human organism

which it uses as its temporary tenement. To that large and increasing body of people in the West whose entire interest is identified with the physical body and its concerns, and who naturally bend their whole energies to securing in the struggle for existence the means for an easy-going, comfortable and pleasant life, the question of a hereafter is best shrouded in ignorance. A thoughtless, vague agnosticism about matters spiritual is most conducive to their peace of mind. The coming home in all its vividness, force and implication of the fact of the immortality of the soul in the heart means a rupture in the interest of the physical, a violent shock to the pleasure-seeking instincts and the turning away of the entire forces of the mind from the channels they were wont to flow to new and probably completely opposite directions. This is of course too much for the average Western man of modern times to allow; and hence in his hands the conception of philosophy, though nominally holding its ancient significance as the science of the real, has as a matter of fact degenerated into a computation of the colours in a butterfly's wings or some such ephemeral study, answering to the interests of his ephemeral existence.

Nor is this striking feature of the modern Western civilization in any way extraordinary or unnatural. The enjoyment of the superficial life,—that of the

senses—and absorption in temporary but stirring interests are the characteristics of childhood, whether of an individual, a society or a civilization. The deeper lessons of life, the question of reality amidst ever-fleeting shows, appeal to but a few Western minds, for the simple reason that Western civilization is yet in its childhood.

In this connexion, the following lines from Prof. Max Muller's Vedanta Lectures (I, pp. 7-8) will be interesting. "But if it seem strange to you that the old Indian philosophers should have known more about the soul than Greek or Mediæval or modern philosophers, let us remember that however much the telescopes for observing the stars of heaven have been improved, the observatories of the soul have remained much the same, for I cannot convince myself that the observations now made in the so-called physico-psychological laboratories of Germany, however interesting to physiologists, would have proved of much help to our Vedanta philosophers. The rest and peace which are required for deep thought or for accurate observation of the movements of the soul, were more easily found in the silent forests of India than in the noisy streets of our so-called centres of civilization."

Prof. Max Muller was not accounting for the reason of the absence of rest and peace—the only conditions favourable to the study of the science of the real,—in the West, or probably he would have assigned the same reason as we have—namely, the comparative immaturity of age and experience of the Anglo-Saxon civilization.

It will not be out of place here to state

the qualifications, the attainment of which was deemed necessary for the study of philosophy by the ancient Hindus. The reader will note the striking concord of their idea of a philosopher with that of Plato quoted in the beginning of this paper.

The Mundakopanishad says :—

पौर्व्य लोकान् कर्मचितान् ब्राह्मणः
पिर्वेदमायाद्यस्यकृतः कृतेन।
ताद्वज्ञानार्थं स गुरुमेवाभिगच्छेत्
समितपार्ण्णः शान्तिः ब्रह्मनिष्ठम्॥
तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय।
यैनाण्णरं पुरुषं षेद सत्यं
प्रोवाच तां तत्त्वां ब्रह्मविद्याम्॥

"A Brahman having examined the worlds produced by deeds should be free from desires, thinking, 'there is nothing eternal produced by deeds'; and in order to acquire the knowledge of the eternal, he should, sacrificial fuel in hand, approach a preceptor, versed in the Vedas and centred in Brahman. To him who has thus approached, whose heart is well subdued and who has control over his senses, let him truly teach that Brahmavidya by which the True, Immortal Being is known."

A much later book, the Vedanta-Sara, describes the qualified student in the following words :

अथमधिकारी जननमरणादि स सारानलसन्तप्तादौष-
श्चिरा जलराशिमिवोपडारपार्ण्णः शान्तिः ब्रह्मनिष्ठं गुरु-
सुपरुत्य तमुनुसरति

"This qualified student is one who, sorely troubled with the miseries of birth and death and of their attendant circumstances—like one whose head is on fire going towards a body of water—approaches with presents, a master versed in the Vedas and centred in Brahman,

and follows him."

It will have appeared to the reader from the above quotations that a finding out of the transient nature of the interests of the physical and sensual life and consequent dissatisfaction with it are the two first thought-steps which are necessary to be taken before philosophy can be studied with any advantage. Indeed the ancient Hindus considered them as the very alphabets which should be mastered before the language of phi-

sophy could be read and understood. And well they might. Because their aim was to live the life—in fact we search in vain for the peace of mere intellectual assent in their deeply earnest mind. What they believed in or prayed for, they tried to live to its uncompromising logical extreme. Intellectual assent without the life is the unique product of the modern Western civilization. Need it be observed that it is death to the object which receives its cold embrace?

INSIDE THE PALE OF CHRISTIANITY

(Concluded from page 168.)

SEVERAL chapters of Genesis are but disfigured imitations from the cosmogony of the Chaldean Kabala. The Hebrew Rabbis held them as allegories veiling a deeply mysterious truth; for the narratives of Genesis, if taken literally, are contradictory in all particulars, and are at variance with the laws of nature. The great Hebrew Rabbi Maimonides says:—"Every time you will find in our books a tale the reality of which seems impossible, a story which is repugnant both to reason and common sense." It goes without saying that hidden treasures under the mask of allegory in Hebrew scriptures have found acceptance in the occult world; the greater the absurdity of the allegory, the deeper the wisdom of the spirit. Philo finds a spiritual Adam, a spiritual Abraham, a spiritual Moses all through the Jewish theology. If we accept these allegorical representations as facts, we

lower the dignity of the Deity, and drag him down to the level of humanity. In the mythology of the Bible we are told that Satan raised an impious war in heaven against the Almighty who afterwards defeated him and confined him with adamantine chains in a pit. To bring the fable under full display, mythologists introduce Satan into the garden of Eden in the shape of a snake which held a familiar conversation with Eve, and tempted her to eat "the fruit of that forbidden tree whose mortal taste" has ruined mankind. Now the question arises, if these are presumed to be facts, we have to admit that Satan in the shape of an animal frustrates all power and wisdom of the Almighty and compels Him to surrender the whole of creation to Pandemonium, and to come down for its redemption in the shape of an ordinary mortal and exhibit himself crucified on a cross. We can well

understand why it was in vogue with the Jews to give a higher place to those who with minds well-qualified for the task devoted their attention to the appreciation of truths enshrined in the garb of mythology—truths that lie hidden behind a veil.

Let it be granted for argument's sake that the Bible prescribes certain moral injunctions, but what has it to teach us of the unseen God? The Elohim of Genesis is no better than the Zeus of the *Iliad* or the Jupiter of the *Pharsalia*. God is actually represented as imperfect in power, imperfect in wisdom, imperfect in love and justice. It is illustrated in the Old and New Testaments. He is a God of vengeance, wrath and cruelty—a being who is pleased to see human beings oppress and kill one another, who approves and connives at incest, rape, murder and plunder and who can be appeased by the slaughter of innocent men, by the blood of beasts and infants. There is not a crime, I believe, which cannot be found in the pages of the Bible which is claimed to be revealed. The Biblical God requires parents to seize their sons and daughters, husbands their wives, brothers their sisters, and to drag them to the place of execution, solely because they differed from them in their ideas about the Deity. (Deuteronomy XVII. 2-7). Need I give an account of the final extermination of Amalek and the wreaking of long-nurtured revenge for which the vindictive Jehovah inspired Saul "to go and smite Amalek, and utterly destroy all that they have; and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass"? (I. Samuel XV. 3.) How was it that the

God of justice commanded a tribe of men to be executed, because their ancestors did wrong centuries before? How was it that the just God did command His children to cherish a rancorous spirit of revenge towards his fellow-beings from age to age, and then after ages had passed away, instigate them to satiate their long-cherished revenge with the blood of infants and sucklings? Yet it is all devoutly believed to be revealed, and revelation culminates in the words, "I remember that which Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt"! (Ibid XV. 2.) Pause and reflect on the Divine command to kill every male among the little ones—the little ones all to be killed, solely because they were males and women, because they were mothers (Numbers XXXI. 17-18). All these are sanctioned in the Pentateuch or the Book of the Law. According to a particular injunction of the Mosaic Law, we are told that man may kill all animals for promoting his selfish ends, for has not the vindictive Jehovah declared that everything that liveth shall be meat for man? This is the mysterious law of God's love for His creatures!

It is said above all things that there are three elements in the conception of God, viz., the sentiment of God, the idea of God and the conception of God. In the first place, the sentiment of God in the Bible is horrible and mysterious; in the second place, the idea of God is cast in the mould of man, and lastly, the conception of God as assigned in the Bible is idolatrous. It is Psychomorphism, which is a mere development of Anthropomorphism. The first term

signifies picturing God as having human attributes, such as intelligence and will ; the second denotes the imagination of the Deity as possessed of human organism. Both these conceptions have found considerable space in Hebrew and Christian scriptures, and moreover, the Decalogue gives an echo of polytheism, for it implies the faith of the Jews in the existence of other deities. The Old Testament represents God as giving women over to the hands of men to be prostituted, and those who now believe that God thus consigned women to pollution are considered the examples and guardians of moral purity. If such an instance of marriage as sanctioned in the Law be not prostitution, I challenge any one to say what it is. God has no right to give Saul's wives to David or David's to Absalom ; neither to consign the female captives of Midian to the lust of their captors, nor to give the beautiful damsels taken in war to any who wished for them. It is a libel on God and an outrage to the most sacred feelings of man.

In the New Testament there are some beautiful qualities referring to the conception of God,—read the parable of the prodigal son and consider the words and sayings put in the mouth of Jesus. It is commonly believed there are three persons in the Deity ; first, God the Father, the Creator and Ruler of the universe, secondly, God the Son, and lastly, God the Holy Ghost. Moreover, there is a fourth person in the conception of God, mightier than Father and Son, though not acknowledged there by Christians and that is the Devil. But so far as the tenor of the New Testament is concerned, no one can find any passage

where it teaches that there are three subsistences or three persons in God. It nowhere uses the word Trinity at all or Triad or Triune. It nowhere teaches that Father is God, Son is God and Holy Ghost is God, and yet there are not three Gods, but one. So no one can state the doctrine of Trinity in the language of the New Testament. Like the Old Testamental Jehovah who is represented as not the Father of all, but of the Jews only, the God of the New Testament is not the Infinite Father Whose ways are equal to all His children, but partial, unjust, cruel and oppressive,—for does the Father in heaven care as much for Judas Iscariot as for His only-begotten son Jesus?

PRAMATHA NATH DUTT.

IT is becoming, if it has not become, impossible for men of clear intellect and adequate instruction to believe, and it has ceased, or is ceasing, to be possible for such men honestly to say they believe that the universe came into being in the fashion described in the first chapter of Genesis ; or to accept, as a literal truth, the story of the making of woman with the account of the catastrophe which followed hard upon it, in the second chapter ; or to admit that the earth was repeopled with terrestrial inhabitants by migration from Armenia to Kurdistan, little more than four thousand years ago, which is implied in the eighth chapter ; or, finally, to shape their conduct in accordance with the conviction that the world is haunted by innumerable demons, who take possession of men and may be driven out of them by exorcistic adjurations, which pervades the Gospels.

—Huxley.

FACT STRANGER THAN FICTION.

(Continued from page 132.)

VI

INSPIRED to heroism by Devi's magnetic words, Hurlal forgot his dinner that day and went straight to a trusted friend to consult and scheme out the ways and means of Suchinta's rescue. Between themselves they thought out in an hour the whole plan, down to the most trifling details and in another two hours collected all the informations and instruments which they thought they might require in carrying out their object. Among instruments were a long scaling-ladder which could be folded and reduced to a small compass, a few sharp and strong steel instruments to force open bolts and latches from outside and some strips of muslin for bands. The upper room in which Suchinta was located was well ascertained by Hurlal and his friend, and when a few minutes after twelve that night, leaving a trusty hack in a dark corner, a few minutes' walk from the Mission house, they came alongside the compound wall underneath the room occupied by Marian and Suchinta and found the large window overhead wide open with no light burning and everything quiet, they felt their work was more than half finished. To scale the iron gate and open it softly, to fix up the ladder underneath the open window and climb it, one closely following the other, and to enter the room through the

window without making the least noise were but the work of a few minutes. Once in the room Hurlal's friend made for Marian's bed, and stood by her head with a muslin band to tie her mouth if she made the slightest move towards awakening. While Hurlal set upon Suchinta, tying her hands and feet first as softly as possible and then her mouth.

As soon as her mouth was bandaged Suchinta woke up with a start but it was too late, for Hurlal lifted her up on the palms of his hands as quick as thought, stepped out of the window and walked down the ladder with great rapidity and ease while his friend softly opened the door of the room and walked downstairs, opening the two doors at both ends of the stair-case and came round to the ladder. Once on *terra firma* Hurlal walked out of the open gate with his booty, while his friend took down the ladder and folded it up in a few seconds, fastened the gate from outside, and joined Hurlal, as he was, with the help of the cab-man, putting Suchinta into the vehicle.

Marian did not wake till, in the early morning, her mother anxious about the fate of Suchinta, coming to the door of her room found it slightly open and pushing it, saw Suchinta's bed empty and Marian sleeping soundly. Startled, she ran up to Marian's bed and gave her a push which woke her who with a

curious look in her eyes saw her mother bending over her in a strange manner.

"What's the matter?" asked Marian.

"Where is Suchinta?" replied her mother.

"I do not know," said Marian quite frightened and raising herself up. "How did you come into my room?"

"I found the door open as I was coming to see you. Did you leave the window open last night?" said her mother.

"Yes" replied Marian. "Perhaps Suchinta has committed suicide".

Then, both mother and daughter ran to the quarters of their lady superintendent, accompanied by all the boarders they met on their way and reported the case to her. The lady supt. in her turn communicated the matter to the chief missionary, who at once sent for Amy's father, the Bible professor. They asked the *durwan* (porter) who had his room alongside the gate but he had seen nobody come in or go out and found the gate shut as usual in the morning.

VII

Dayal had not seen his would-be father-in-law once in the course of the preceding day, which was very unusual, for the Bible professor used to meet Dayal several times every day ever since he had come to the Mission and give him talks to edify Dayal in the faith which he was about to embrace. Dayal was particularly anxious to see him the day before as he had promised to settle something finally about Suchinta's divorce that day and arrange about Dayal's baptism and marriage with Amy. So when he saw the Bible professor coming towards his quarters

on the morning of Suchinta's disappearance his heart fluttered within him. Presently Amy's father came in. "I am very sorry to tell you," said he, "that your wife has disappeared this morning. The lady who used to sleep with her was found by her mother sleeping in the morning, while Suchinta's bed was empty and the door open. No trace could be found."

"Perhaps she has gone home," replied Dayal, his face falling.

"The *durwan* found the outside gate closed as usual. But the gate could be fastened from the outside ; but we cannot rest content till we know where she is," added the Bible professor seriously.

"What is to be done? How can we find it out even if she had gone home?" said Dayal very anxiously.

"The Lord have mercy upon me" said Amy's father dejectedly. "Misfortune after misfortune! Day before yesterday, at about 10 P. M. I heard a sort of crash in Amy's room. I got up from bed and listened carefully but hearing nothing more I did not give any import to it. The next morning I found Amy had disappeared with all the money and valuables in the house. I searched for her the whole of yesterday. Last night at about 9 P. M. news came that she had eloped with Amos and gone to B.—r."

"Amy has eloped—untrue to me!" ejaculated Dayal, standing aghast at the news. Amy's father remained silent. The uncomfortable situation was put an end to by the appearance of the chief missionary, who proposed to send word to the police about Suchinta's disappearance and to enquire through their

agency if she had gone home. The Bible professor concurred in the proposal. Dayal said nothing.

As the chief missionary was writing the letter to the Police, word came from the lady superintendent that the matron under whose care Suchinta was placed was of opinion that Suchinta must have committed suicide. Her determination was to put an end to her life under the foolish heathen notion as a reparation for misdeeds in a past life, which stood in the way of her obtaining the love of her husband and which, atoned for by the sacrifice of her life, would secure for her the love of her husband in the next birth. They were afraid that she might have drowned herself in the well in the Zenana compound. It would be advisable to get divers and examine the well.

An arrow of remorse pierced Dayal's heart as he heard the ayah tell the lady superintendent's message to the chief missionary. Never before that moment did he think of Suchinta's love towards him! Why did he not think? Was it possible that he could treat one who loved him so devotedly as he treated Suchinta? The veil lifted from his eyes. The pre-occupation of his braincells by an irrational impulse was gone. He seemed to realise his position. He realised Suchinta's motive in accompanying him to the Mission. He realised that after starving for four days and nights when flesh and blood could no longer endure the pang inflicted by disappointed nature, Suchinta had drowned herself. Suchinta was more beautiful than Amy physically. What put the madness in his brain of hating Suchinta and loving Amy? He was unworthy of Suchinta. Yes, that

was it. Karma was against him. Was it any good living any more? Perhaps it would be some reparation for Suchinta's death to put an end to his unworthy existence.

The above thoughts flashed through Dayal's head, as the chief missionary was consulting with the Bible professor about sending for divers.

"I think I shall come and see the well," said Dayal in a decided tone.

"Our school *durwan* is a good diver," suggested a young man, a recent convert and boarder, who was standing there.

The *durwan* was called and they all proceeded to the well in the Zenana compound as soon as the chief missionary had finished and despatched his letter to the Police.

The lady superintendent and Marian's mother came up to the well and received the party. The *durwan* took off his *chapkan* and cap and went down into the well. He dived three or four times each time remaining under water for nearly a minute and scoured the bottom well. He came across nothing. Next Dayal offered to go accompanying his words by removing his coat, shirt and shoes. But Amy's father and the chief missionary opposed as there was no need. The *durwan* could not have missed a human body after diving so many times in such a small area as the bottom of the well. But Dayal would not listen. Down he went in his vest and his *dhoti* tied up and plunged twice, each time remaining under water more than the *durwan* did. There was nothing.

"I should like to speak to the lady in private who was looking after my wife," said Dayal as he came up from the well.

They arranged for a private interview of Dayal and Marian at the lady supt's. quarters. Marian told Dayal all that Suchinta said and did : about Suchinta's letter to Devi and its contents, and everything that happened subsequently.

"I cannot but hold you responsible," said the noble girl in conclusion of her account, "for the infinite pain and perhaps untimely death—which your loyal, devoted and loving wife has suffered for you. She was an angel of self-sacrifice. You did not understand her great heart, her great love for you. She told me that she did not come to the Mission for Christ, she did not care for Christ. She came for you, who was her only god. How could you not love such an angel and care for a flirt?"

Every word of Marian plunged like a dagger in Dayal's heart which had already been bleeding. Strong emotions shook him from head to foot and choked his voice. He could not speak. Nor was there much to speak.

True to her woman's instinct Marian put an end to the interview imminently by rising from her seat and expressing her earnest hope that he would yet find Suchinta alive and make amends for his past conduct towards her.

Dayal found the chief missionary and the Bible professor waiting for him outside. "I want to go home" said he to them, "please order a carriage for me."

There was no room for an alternative in the tone and manner with which Dayal expressed his desire to go home. "Very good," said the chief missionary and ordered a carriage to be brought immediately.

VIII

It was about noon when a hackney carriage with its shutters and doors all closed stopped at the front of the house of the retired Deputy Magistrate, Dayal's father. Dayal pushed the sliding door of the carriage aside, jumped down and rushed inside, into the sitting room where his father, the Inspector of the local Police, and two friends of his father were holding a conversation over the inseparable Indian smoking apparatus. The whole company welcomed the boy with a sudden and simultaneous cry of joy and Dayal stretched himself at the feet of his father, his suppressed emotions and feelings of the whole morning finding a free and natural vent in the presence of his loving parent. It was sometime before he could find his faculty of speech and by that time he found himself seated between his mother and father with the former's arm around his neck and the latter's hand holding his.

"I am unworthy of your affection and kindness. I am unworthy to live. My life is the only penalty—no, even my life is not sufficient penalty for the crime I have committed," said Dayal drying his tears. "I have come to ask your forgiveness, to see you for the last time. I have been an unworthy son, an untrue husband. Suicide is the only hope of putting an end to my miseries now—"

"Sister Devi has come", said a maid-servant coming in, interrupting Dayal.

"Excuse me for a short while," said Dayal's father rising, to the gentlemen present, and holding Dayal's hand, he led him upstairs with Dayal's mother following with her right hand placed over his shoulder.

"Take Dayal in your room and give him something to eat," said Dayal's father, "I am coming presently."

The food was brought in immediately by Dayal's aunt, which his mother made him eat watched lovingly by several pairs of eyes of which Dayal failed to

notice one pair, being too much occupied with his own gloomy thoughts to detect them peeping through the aperture of the locked up door of his mother's adjoining store room.

(To be continued.)

WATCHMAN.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(According to M.)

FIRST MEETING WITH THE LORD.

Chapter I.

IT was the spring of 1882—the season of flowers and of the sweet southern breeze. The sun was about to set on the temple of Kali the Mother, one pleasant day in the month of March. All nature smiled and rejoiced. At such a time did M's first vision of the God-Man come about. The temple of Mother Kali where Sri Ramakrishna lived for years is on the eastern bank of the Ganges in the village of Dakhineswar about four miles north of Calcutta.

He was seated on a raised platform* in his own room in the temple compound, which looked out on the sacred waters of the holy stream it flowed past. The devotees were seated on the floor of the room. They looked up to his smiling benignant face and drank the nectar of the 'living' words that fell in drops from his hallowed lips.

Facing the east and smiling he talked of the Lord.

M. looked in and stood speechless.

Was it Sukadevat before him that was talking of the Lord? Was he standing on a spot to which had been drawn the presiding deities of the various places of pilgrimage by the presence of the Divine Preacher that was seated before him? Was it again the Lord Gouranga Deva seated before him with Ramananda, Swarup and other beloved disciples and singing forth the sacred name of the Beloved Lord and His glorious works in the land of Puri†?

RENUNCIATION OF WORKS FOR THE LORD.

Sri Ramakrishna said:—Suppose at the name of the Lord (Hari or Rama) the hairs of your body stand on their ends, or tears of joy start out of your eyes. Then verily I say unto you the term is over of your 'works for the Lord' (for instance, *Sandhya* or the daily evening service laid down for the twice-born). Then and not till then have you the right to give up works—then indeed works will fall off of themselves. In this

†The holy sage who loved the Lord from his infancy.

‡Puri, in Orissa, contains the temple of Jagannath. Gouranga lived here for the last twenty-four years of his life.

*The smaller of the two bed-steads in his room called *Takta-posh* in Bengali.

state of the soul let the devotee only repeat the name of the Lord (Rama or Hari, or simply the symbol *Om*). That would suffice. No other works need be done.

The Lord said again, "Sandhya ends in *Gayatri*¹ ; *Gayatri* in the simple symbol *Om*."

Chapter II.

M. was staying at Barahanagar². He had come with Sidhu³ into the temple garden in the course of an evening walk. It was Sunday and M. was free from work. In the course of his walk he had first been to the garden-house of Prasanna Banerjea. There Sidhu had said to him, "There is a beautiful garden on the bank of the Ganges. Won't you come there? There is a holy man there called the Paramahansa."

M. was standing speechless in the Lord's room. He thought within himself, 'O what a charming place? What a charming Man! How very charming are his words! The very idea of stirring out of this place troubles the soul. But let me first look about to have a clear idea of the place. Then I will come back and sit at his feet.'

M. came out of the room into the quadrangle. He visited the temples of Siva, of Radhakanta and lastly that of Kali the Mother. It was just nightfall and the priests were moving the lights[†] before the gods and goddesses to the

¹*Gayatri*, the Vedic *mantras* (sacred text) which the Brahmins and other 'twice-born' Hindus repeat everyday while meditating upon the Supreme Being. *Om*, Vedic symbol for the Supreme Being.

²Barahanagar, one mile from Dakhineswar.

³Siddheswar Mazumdar, of Barahanagar—then a mere boy, now serving in the P. W. D.

[†]The evening ceremony of *Arati*.

accompaniment of bells, cymbals and drums. From the southern end of the temple garden was wafted the sweet music tune after tune played by the temple concert (the *Nahabat*) upon flutes called *Rasanchowki* and other musical instruments. That music was also carried far over the bosom of the Ganges until it was lost. The breeze that blew from the south, how gentle and fragrant with the sweet odor that came from many flowers. The moon was just up, and the temple and the garden were soon covered with a thin silvery mantle. It seemed as if nature, as well as man, rejoiced and was holding herself in readiness for the sacred ceremony of the *Arati*.

M. was filled with joy at the blessed sight. Sidhu said to M., "This is Rasmoni's temple. Here the gods and goddesses are served from morning till night from day to day. Here too the poor and the holy men are fed daily out of the offerings made to the deities."

So saying the two friends wended their way through the grand quadrangle back towards Sri Ramakrishna's chamber. Coming up before the door of the room they noticed that it was put to. M. knew English and could not get in. It would be so rude to enter without leave.

Close to the door stood Brinda, the maid-servant.

M. talked to her with a view to make inquiries.

M :—Well, my good woman, is he in—the holy man?

Brinda :—Yes, he is inside this room. The incense was burnt just a little while ago.

M :—How long has he been staying here?

Brinda :—O many many years.—

M :—I suppose he has many books to read and study.

Brinda :—O dear no ; not a single one. Everything even to the highest truths is given by his tongue. His words are all inspired.

M. was fresh from college. He was told that the Master was not a scholar ! That put him at his wits' end. He stood aghast—speechless.

M :—Very well. Is he now going on with the evening service (*Sandhya*) ? May we come in ? Will you be so kind as to tell him of our anxiety to see him ?

Brinda :—Why, you may go in, my children, do go, and take your seats before him.

Chapter III.

Thereupon they entered the room. No other people were there. The Lord was alone seated on the smaller of the two bedsteads. Incense had been burnt and the doors were closed. M. saluted the Lord with folded hands. A mat was spread out on the floor. At his word, M. and Sidhu took their seats.

The Lord made many kind enquiries: "What is your name ? Where do you live ? What are you ? What has brought you to Barahanagore ?" etc. were some of the questions put to M. M. said everything, but he noticed that in the course of conversation, Sri Ramakrishna gave his mind to some other Object on which he was meditating. Was this God-consciousness ? It called up the image of a person quietly seated, rod in hand, to catch fish. The float trembles just as the fish bites at the bait. The man eagerly looks at the float. He grasps the rod with all his

strength. He does not talk to any body but is all attention.

M. heard later on that this God-consciousness used to come over him every day during the evening service. Very often it was of the nature of a trance, when he lost all sense of the external world.

M. to (Sri Ramakrishna) :—I am afraid, Sir, you will have to go through the daily evening service (*Sandhya*). In that case we shall not trouble you any more, but call on another occasion.

Sri Ramakrishna :—No, no, you need not be in a hurry.

He was silent again for a time. When he opened his lips he said, '*Sandhya* ? Why that is not it.'

A short while after M. saluted the Master.

The Master bade him good-bye and said, 'Come again.' On his way back to Barahanagar, M. said to himself, 'Who may this God-like man be ? How is it that my soul longs to see him again ? Is it possible that a man may be great and yet not a scholar ? * * * What means this yearning of the soul for him ? He too has bid me come again. I must come to-morrow or the day after.'

A **HEALTHY** soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun journeys towards that person. He is thus the medium of the highest influence to all who are not on the same level.

—Emerson.

REVIEWS

WHAT THE NEW THOUGHT STANDS FOR. By CHARLES BRODIE PATTERSON, New York 1901.*

This pamphlet of fifteen pages is a reprint of an article contributed by Mr. Patterson in the January (1901) number of *Arena*, pointing out the features which mark off the "New Thought" from "Christian Science," and giving a brief outline of the former in a clear and simple way which leaves the reader in no doubt as to what the New Thought stands for.

Of the points of disagreement between the New Thought and Christian Science the most important one centres round the conception of the nature of the universe and the method of healing deducible from it. C. S. says that the universe is an illusion of the mortal mind while, according to the New Thought it is "an expression of the power of God." Christian Science in seeming conformity with its theory of illusion, affirms that healing can be effected by the denial of evil carried on simultaneously with the affirmation of good, while the New Thought holds that the affirmation of good only is necessary to effect cures, for to deny evil "is to attribute the qualities of an entity to the very thing that is denied." This is quite logical.

But while the New Thought puts its finger on the weak point of Christian Science, it exposes its vulnerable heel in the following:

"The visible universe is an expression of the power of God," and "God is all in all." Whence follows that evil too is God. To remedy evil by destroying its objective identity

is to do away with a part (?) of God which is absurd.

The statement that evil can be overcome by the "introduction of true thought into the mind" implies that wrong thought alone is responsible for it, which does violence to the All-in-all-ness of God.

So much about the theory of the New Thought. Coming down to the practical plane, any agency that inspires men with good thought is surely a blessing on the earth, and we believe that the New Thought as represented in the work under review is such an agency at work in Western countries. In its freedom of individual thought, its readiness to receive truths from all sources, its recognition of different stages of religious development—making it tolerant to all the apparently conflicting faiths, and above all its solicitude to see the world advance through whatever means it can, the New Thought is full of promise to the people of the West.

THE NEW NAME. By G. W. CAREY. San Francisco 1900†.

The thought represented in the "New Name" is much on the same lines with Christian Science and New Thought, so far as the theme is concerned, but in principle it is as wide asunder from them as are the poles from one another.

After going through the book one cannot help feeling sorely disappointed. The principles taught in the book are made to carry their own refutations along with them. All the miseries of the world are "the opera-

*The Alliance Publishing Company, New York.
Price 10 cents.

†Cubery & Company, 587 Mission St., San Francisco.

tion of wisdom, love, working out its inscrutable design?" Why then propose a remedy?

To point out all the self-contradictions in the book is unnecessary. One more will suffice. What we ordinary mortals call evil is the operation of wisdom. Yet again it is "the dream of a soul in a material belief"! Why

then such a rude fling at Christian Science? (See page 9.)

Fragments of truth snatched from here and there and blended somehow may be catching to some but they are never wholesome.

NEWS AND NOTES

GREAT BRITAIN loses on an average 180 people a day by emigration.

THERE are more than twice as many blind persons in Russia as in the whole of the rest of Europe.

THE addition to the Indian People's Famine Trust of another four lakhs of rupees, presented by the Maharaja of Jaipur, is notified.

THE plague expenditure incurred in the Madras Presidency during the last official year is now stated to have amounted to Rs 3,18,921.

A sum of Rs.30,000 has been sanctioned for the establishment of bacteriological laboratories at Rawalpindi, Lucknow, Poona and Secunderabad.

THE chart of the triangulation of the Indo-Afghan Boundary Commission, which has hitherto been treated as confidential, is now made public.

HIS Excellency the Viceroy has been pleased to accord his patronage to Mrs. Titler's Fancy Bazar in aid of Indian orphans on the 20th October at Simla.

M. GEORGES LATRUFFE, a well-known French aeronaut, has celebrated his 30th ascent by accomplishing the rare feat of crossing from France to England in a balloon.

FISHING with electric light rays for bait is the latest feat of science. The inventor of the light that is to rob the sea of its inhabitants says it will revolutionise the fishing industry.

THE experiment has been sanctioned of supplying mosquito curtains to the men of the R. G. A. doing duty at the River Forts, Rangoon, to ascertain whether any reduction in malarial fever amongst them can be thereby effected.

A NAPLES laboratory reports a singular case of reversal of habit in a certain aquatic plant. When the leaves of this plant were buried in the sand with its roots uppermost, the roots changed to stems and leaves and the buried portion developed roots.

WITH the approval of His Majesty's Secretary of State for India, Mr. J. Mollison, M. R. A., C., Deputy Director, Bombay Agricultural Department, is ap-

pointed to be Inspector General of Agriculture in India, from the date of his return from furlough.

BABU Rama Kanta Rai, a native of Sylhet, who has for the last three years been studying mining at the Tokio Imperial University in Japan, has been appointed an Engineer in a Japanese mine. This incident, says the *Indian Mirror*, emphasises the importance of young men from India being sent to Japan for education of a special kind.

IN memory of his father the new Amir has sent large sums of money to officials in Eastern Afghanistan for distribution of alms among the poor and the Mullahs. Nearly three hundred prisoners have been set free in the Jellalabad district and two hundred from the Kabul Jail. Large sums for distribution have also been sent to the Governors of Badakshan, Balkh Maimana, Herat and Ghazni.

WITH deep regret we have to record the death, on the 5th of September last, of Dr. Lewis G. Janes of Brooklyn, America, —an eminent scholar and lecturer of science, ethics and religion and a great friend of the Vedanta movement in the west. His vast and varied learning, combined with his remarkable liberality of religious views and strong character, made him a centre of force of great moral potency to those among whom he lived and worked. His death is a great loss to the religious America, for the places left vacant by men of his exalted type can be filled by people who are few and far between.

AMONG the villagers on the Volga in the Province of Samara, a curious sect of women has made its appearance. It was originated by an elderly peasant woman in Soznayo called the "Blessed Mother." These women have fled from the villages around into remote districts, where they live singly in holes dug out of the face of the hill. They lead a life of fasting and prayer, and believe themselves called from the world, which, they think, is shortly about to perish in a general conflagration. The "Blessed Mother" has "ten wise virgins" as a sort of bodyguard and the sect believes that these eleven women are possessed of miraculous powers.

SOME interesting facts have been published concerning the Mexican Indians. They are monogamists, and lead, on the whole, a very happy existence. They are highly intelligent, and are, a lecturer says, a far superior race to their kinsmen in the United States and South America. Among many of the tribes he found a higher degree of morality than in civilised countries. Theft and diseases are both unknown among them. The land is held in common. Their principle food consists of Indian corn and beans. They attain to a great age. Both men and women of 100 years and over are often to be met with in the mountainous pine regions, where they live longer than in the valleys.

BESJUKOVSCHTSCHINA, in Russia, is probably the only place in the world that is run entirely by women. This State is made up of seven villages, each presided over by a Mayoress, the whole under the superintendence of a lady named Saschka,

who acts as President. There are women magistrates, women preachers, women policemen—in fact, every capacity in the State is filled by women. The roads are made by women, and women sell milk and deliver letters. If you want to bring an action against your neighbour in this State you go to a woman lawyer; and if there is anything in your house to be stolen, then a burglar of the weaker sex steals it. No place of any importance is filled by a man.

SOME investigations made by a well-known medical authority on the subject of ventilation have furnished interesting particulars concerning the effect of artificial light on the air of our rooms. A man might exist for an hour in a fair-sized room, hermetically sealed, if he had no light burning. Place a lighted candle in that room with him and his existence will be shortened by fifteen minutes; if he had a lamp instead of a candle, in order to make himself more comfortable with additional light he would live only half an hour; and if he had two good gas-burners he would scarcely have time to make his will, for he would not live more than five minutes. It therefore follows that we should take the precaution to have more ventilation as soon as we light up.

The October report of the Kankhal Sevashrama shows there were thirty-seven Sadhu outdoor patients of whom twenty-seven were cured,—two having been admitted as indoor patients, six left treatment and four are still under treatment. The number of Greehastha outdoor patients was twenty three of whom thirteen were cured, four left treatment, and

six are still under treatment. There were fourteen indoor patients of whom one died, eight were cured, one left treatment and four are still under treatment.

Expenditures.

			R.	A.	P.
Food	...	...	20	3	10½
Clothing	...	...	0	4	0
Light	...	...	0	2	0
Railway fare	...	...	6	6	0
House rent	...	...	3	0	0
Establishment	...	...	0	13	6
Medicine	...	...	0	4	6
Bedding	...	...	0	4	0
Sundries	...	...	0	7	3

Total ... 31 13 1½

Besides the above 1¼ mds. of flour, 35 srs. of dal and 2 srs. of salt kindly donated by a generous friend were consumed.

IN order to accomplish the best results in any undertaking there must be organized effort. One may be a forcible thinker, yet accomplish very little if he does not concentrate his thoughts, regulate them and direct them upon one certain line at a time. Concentration of thought and purpose has done wonders and caused the mediocre to succeed in this life where the genius has failed. Two boys may start out in life, one of great thought power, bright, quick, intelligent, the other apparently dull as we sometimes express it, yet the dull boy by steadily applying what powers he possesses, organizing his thought and effort so to speak, outstrips the other in the race of life simply because he fails to direct his genius, his wonderful intelligence in any certain line or to any definite purpose.

Haphazard, spasmodic effort never can accomplish much. It is the constant dropping of the water in the same spot that wears away the hardest stone and

it is the constant application of thought and effort in one direction that scores rich success and final reward for labor. The wisest man or woman is the one who has organized knowledge, and the best speaker or writer is he or she who has not only a flow of language but a flow of musically arranged words and sentences expressing poetically arranged thoughts—organized thoughts.—*Psychic Century.*

INTERESTING papers were read on the origin of petroleum at the "International Congress of Petroleum" during the Paris Exhibition of 1900, by Professors Engler of Karlsruhe University and Hoefer of the Lerben University. An American chemist, Mr. W. C. Day, hit upon a somewhat original idea:—

Starting from the idea that, as is demonstrated by chemical analysis, the composition of asphalt and petroleum, is the result of the distillation of organic matter accumulated in various strata of the earth's crust he decided to prepare organic substances in the laboratory and distill them, synthesize and compare results. He put some fresh fish and sawdust into a retort, heated and distilled them, thus obtaining a reddish yellow water and then a yellow oil; finally very dark oil. At a temperature of 425° C. there was a black, mobile, homogeneous liquor in the retort, which in cooling solidified into a black, bright fragile mass with a concoidal fracture, which fell into a brown powder, which by its physical properties and composition resembled a well defined and well-known asphalt, viz., "gissonite," found chiefly in the territory of Utah.

By varying the quantity and quality of the fish and sawdust, Day succeeded in manufacturing imitations of three varieties of asphalt. These experiments clearly confirm the theory of Peckham, a specialist in the subject, regarding the origin of petroleum, bitumen and asphalt. This scientist ascribes them a common origin, considering them to be the product of a natural distillation, under pressure, of organic elements accumulated in certain parts of the soil. According to their composition they have produced gaseous, liquid or solid hydrocarbons.—*Indian Review.*

"WHAT impressed me, even more than the great hospitality of Oxford," wrote Prof. Max Muller in the fragment of his autobiography, "was the real friendliness shown to an unknown German scholar. After all, I had done very little as yet, but the kind words which Bunsen and Dr. Prichard had spoken about me at the meeting of the British Association, had evidently produced an impression in my favour far beyond what I deserved. I must have seemed a very strange bird, such as had never before built his nest at Oxford. I was very young, but I looked even younger than I was, and my knowledge of the manners of society, particularly of English society, was really nil.

"Few people knew what I was working at. Some had a kind of vague impression that I had discovered a very old religion, older than the Jewish and the Christian, which contained the key to many of the mysteries that had puzzled the ancient, nay, even the modern world. Frequently when I was walking through the streets

of Oxford, I observed how people stared at me, and seemed to whisper some information about me. Tradespeople did not always trust me, though I never owed a penny to anybody; when I wanted money I could always make it by going on faster with printing the "Rig-Veda," for which I received four pounds a sheet. This seemed to me then a large sum, though many a sheet took me at first more than a week to get ready, copy, collate, understand, and finally print. If I was interested in any other subject, my exchequer suffered accordingly—but I could always retrieve my losses by sitting up late at night. Poor as I was, I never had any cares about money, and when I once began to write in English for English journals, I had really more than I wanted. My first article in the Edinburgh Review appeared in October, 1851."—*Great Thoughts.*

ANY man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historic facts concerning the past, information poured into a man's brain—these things are not education. There are learned fools!—*Rev. Minot J. Savage.*

THAT was a capital lesson which Professor Faraday taught one of his students in the lecture room, after some chemical experiments. The lights had been put out in the hall, and by accident, some

small article dropped on the floor from the professor's hand. The professor lingered behind to pick it up. "Never mind," said the student. "It is of no consequence to-night, sir, whether we find it or not." "That is true," replied the professor; "but it is of great consequence to me, as a principle, that I am not foiled in my determination to find it."—*Independent.*

"THE new dignity that comes to human life by regarding it in its true relation to the divine is a significant factor in its transformation. It lifts it from selfishness to service, from the passivity of desiring to be helped to the noble activity of desiring to help."

THE ONLY WAY.

How shall I a habit break?
As you did that habit make.
As you gathered you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist.
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

—*Human Faculty.*

MY MASTER

A COMPREHENSIVE lecture on SRI RAMAKRISHNA, delivered by Swami Vivekananda in New York, appended with Mr. Pratap Chunder Mazoomdar's account of the Master from the *Theistic Quarterly Review*, October 1879.

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